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James' Stories

European fruits, and the colony has since received considerable accessions of free settlers as well as convicts, both from England and from America. The population is now 2,537, of whom about one half were convicts. Since that time it has greatly increased, and has doubled improved as much in character as in numbers. In the last number of the London Missionary Chronicle we find the following letter addressed to the Foreign Secretary of the London Missionary Society by the Rev. Archibald Macarthur, Hobart Town, Van Dieman's Land, August 12, 1829.

[*New York Observer.*]

My dear Sir—It affords me much pleasure to transmit to you, as Secretary of the London Missionary Society, a bill for £50, in aid of your funds, as a donation from the Van Dieman's Land Presbyterian Missionary Society.

About three weeks ago, we experienced, in some degree, the presence of that Spirit whose operations have been remarkably manifested in America and in Manchester, in exciting to Christian liberality in behalf of missions.

I was in the chair on the occasion referred to, and before putting the third resolution for the adoption of the meeting, I alluded to the large sum subscribed at Mr. Ray's Chapel on the proposal of Mr. Hadfield, and added, "Might it not be that some Mr. Hadfield would be found amongst us that evening?" Mr. Mannington immediately stood up, and said, "Put me down for £10." Mr. Hopkins, "Put me down for £20." Six individuals now started up at the same moment, each calling out, "Put me down." The sum in a few minutes amounted to £76, when Mr. Walker, who had already subscribed £10 for his infant son, rose and said, "If the meeting will make the £100, I will pay £4 of it." Mr. Mannington again rose and said, "Put me down £2 for my servants?" The Chairman said, "He doubted not we had a Margaret Morris present as well as Mr. Hadfield; all if the ladies would whisper into Mr. Hadfield's ear, he would willingly speak for them." The bill was taken, and the sum subscribed soon amounted to £106. This was, of course, over and above the ordinary subscription.

BURMAN MISSION.

This station continues to receive the smiles of Divine Providence; and though pressing evils

have occasionally visited it, we trust they have been, or will be, so over-ruled as in the issue to advance the glorious cause. St. Paul, in reviewing some of his own trials as a Missionary, made this declaration—"The things which happened unto me have fallen out rather unto the furtherance of the gospel." The disasters of the Burman Mission have excited for it a spirit of more ardent supplication; and God is always teaching us in his providence, that he will make those who love him to feel, that without him they can do nothing. The Baptist Magazine for this month contains extracts from Mr. Wade's journal, and letters from Mr. Boardman and Mrs. Wade.

It is mentioned in Mr. Wade's journal, at Maulmain, that Mai Hlah, a native, and mother of one of the chiefs, had been baptized—that three young men had called on Mr. W. with whom he had a long conversation on religion—that the wife of one of the disciples, who had been a great opposer, was inclined to seek relief from a distressed mind, in the knowledge of Christ. That a spirit of prayer was revived among the friends of the Redeemer—That two other natives had been examined as candidates, and were baptized July 5, 1829—That a letter had been received from Rangoon, stating that there were there about thirty hopeful inquirers—two had been baptized—That a fearful mortality prevailed in Rangoon, 3000 having died in a short time—That an alarming rebellion had occurred in Tavoy, but no Englishman had lost his life—That on the 30th of August Mai-men was examined by the church and baptized—That Mr. Judson and Mr. Wade had been closely engaged in translating the Testament into Burman—That native assistants were making known the gospel, and that the followers of Gaudama were decreasing in number and influence—That offerings of property were fewer—That Gau-ham's priests had become alarmed, and had appointed preachers of his religion in every neighbourhood, which they had never before done—That three young men in the church had been put upon the study of the Scriptures, who had gone through Matthew and a part of Acts—A Bible class was established, the students of which are the old and the young. The females of the church have a prayer meeting every Thursday, and the males every Saturday evening. All pray in turn—none of them wishing to be excused.

[*Ch. Watchman.*]

MRS. WADE'S LETTER.

Is dated at Maulmain, June 5, 1829, and states, that about the beginning of March, Mary Hasselline, one of the native females, commenced a day-school, and had given satisfaction. In April, another was commenced, under the instruction of another female disciple. She had obtained ten scholars, but the Burman priests broke it up, saying, that all the children would become disciples.

A day-school for boys was opened. Mrs. Wade was much devoted to the information sought by religious inquirers, and to the instruction of girls.

Six of the adult females who have been baptized, have learned to read. Mrs. Wade has been much assisted in her labours by the advice of Mr. Judson. A female boarding-school may be comfortably supported (rooms and teacher excepted) with twenty dollars per year. Mrs. Wade says—"I have now the happiness of being surrounded by 22 Burman sisters," besides three others, of whom she had hope. She thinks the time well-employed, in which she teaches these poor women that there is one eternal God, and a Saviour who died for sinners.

MR. BOARDMAN'S LETTERS.

Mention, that in May last, he had been absent from Tavoy about 15 days, on a visit to Mergui, leaving his school in the care of native teachers, who had done well, living in love and harmony.

Mergui is delightfully situated, and the climate salubrious. Population about 4000. The prospect of Missionary operations at Ava is much obscured since the death of Dr. Price. The Burman King and Court entertained strong jealousies against the Mission. Three of the persons who attend the school had been baptized.

In July last, Mrs. Boardman had a flourishing female school of 21 scholars, taught by a Tavoy female.

Having accomplished this object, it was hoped the prejudice against female schools would gradually subside. Four rupees, about two dollars, is the price for teaching one girl to read.

The Province of Tavoy has engaged in an open rebellion against British authority.

Lord's-day morning, August 9, at 4 o'clock, the Mission family were in jeopardy from the firing of musketry.

After an hour of great anxiety, the alarm subsided.

A party of 250 had attacked the powder magazine near the Mission premises, but were repelled by a guard of six sepoys.

A party of 60 attacked the house of the principal native officer, while a third fell upon the guard at the prison, and let loose one hundred prisoners, who proved desperate insurgents.

The location of the Mission family being the probable battleground to be occupied, Mrs. Burney, the lady of the Deputy Commissioner for these Provinces, invited the Missionaries to her house, which kind invitation was gratefully accepted.

In the hurry of removal, but little was saved. A large part of the books, furniture, and clothes, which could not be taken away in season, were lost, or destroyed.

The Government House was, however, soon believed to be in danger, and as all the town

was to be evacuated, those who were in this house, retired to the wharf, sheltering themselves

in a large wooden building of six rooms. Here, besides Europeans, were huddled all the Sepoys, with hundreds of women and children. Through one of the rooms, where some must sleep, were continually passing hundreds of barrels of gunpowder. And should this have taken fire by accident or design, all might have perished in the explosion. Another peril was from the rebels, who, had they come in strength, would massacre all without pity. In these as in other extremities, the Missionaries lifted their hearts to Almighty God in prayer, and he preserved them through the sleepless night. Aug. 13, a party of 500 insurgents advanced from the town at day-break, and burnt several houses near the wharf; but a heavy shower of rain providentially fell, while the Sepoys repelled the assailants.

On the same night, an English vessel took off Mr. Boardman's family and others, leaving him behind as an interpreter and mediator if necessary.

On the 15th the English re-captured the town, and friendly Chinese assisted to remove the large mounted guns to the wharf. The prisoners 60 in number, whom the rebels had confined, escaped in safety. Nga-Dah, the ringleader of this insur-

gency, and eleven others have been caught.

In a postscript of Aug. 22, Mr. Boardman says

he had just arrived at Maulmain, and found his family in health. And on the 29th, he proposed to leave his family there, and embark for Tavoy.

Mr. Boardman recognizes the kind Providence

of God in all these disasters; and whilst he re-

minds us of the thanks due to God for his protec-

tion, and of the duty of trusting in God at all

times, he tells his brethren of the need in which

the Mission stands of persevering prayer. Its

numerous disasters and deliverances must power-

fully attest the justice of his remarks. [B.

From the *Miss. Herald* for May.

SANDWICH ISLANDS.

[The dates from these islands are to Oct. 1, 1829. A letter from Messrs. Thurston and Bishop of that date, gives an account of a special attention to religion at the Western Stations on Hawaii, and relates the hopeful conversion of Kauhina, governor of that island.]

"There has not been a day nor an evening, except Saturday evenings dedicated to preparation for the Sabbath, in which we have been free from the calls of the natives, who visit us for religious conversation. It is in vain that we sigh for privacy, and temporary release from the constant succession of visitors. To meet such an application for instruction into the principles of religion, & to induce them in their daily practice, has almost wholly taken from that time which we were once accustomed to call our own, and which we were wont to devote to the purposes of mental improvement, and in corresponding with our absent friends."

Kauhina lies to the south of Kauina. After the departure of Mr. Elly from the former station, Mr. Ruggles became the only resident missionary there; and his health failing, the missionaries were under the necessity of dividing their labours between the two stations. Mr. Ruggles retired first into the country for the benefit of a change of air, and afterwards came to Kauina for medical advice, which was afforded by a young English physician residing with Kauhina, the governor. This was so far useful to him, that he was able to take a voyage to one of the leeward islands.

"As nearly as we recollect, it was in February of last winter, that appearances of a special attention to religion were visible at Kauhina. Mrs. Ruggles was at the time alone, and Mr. Ruggles on a tour of examination of the schools, when, without any known cause, her house became crowded with anxious inquirers, principally from the neighboring villages. On the Sabbath following, when one of us was present, at the close of a solemn day, we were visited by not less than 200 individuals who came to make the great inquiry. 'What shall we do?—we have long lived in sin—we have slighted the instructions of our teachers—our hearts have not consented to God's word—we are full of fear lest we be forsaken.' We then came to our teachers as to a father, to ask, 'How shall we obtain salvation?' Kauhina and others present shed tears of joy, while directing them to the Saviour of sinners."

Since that time, it had been customary to see causes coming in great numbers, every Sabbath morning, loaded with natives from distant villages, anxious to hear the word of God. The places of worship had been enlarged, but was still too small, as a fourth part of the hearers were obliged to stand without.

"The meeting on Fridays for the females who profess to have embraced the instructions of the missionaries, now numbers upwards of 800 members, and the meeting on Saturday evening, composed of the church and such as are hopefully poor, constitutes for church membership, consists of between 50 and 60, and continual additions are making to the number.

"The chiefs are about to commence collecting materials for a large and durable building for public worship, in which they will be assisted by the people; and it is expected to be completed in the course of the ensuing year. The long continued drought on this side of the island has inflicted

prevented the undertaking.

"On the whole, there is no place in this land, where the spirit of religion and success, is to our eyes more inviting than at Kauhina; though the peculiar location of the place—under high precipices, and a bed of lava heated by the sun over which the sea forever passes—renders

the heat very oppressive in the summer."

At Kauhina, where the writers of the letter reside, the labor of the ministry are associated with those of translation. The subject of translations, however, will be reserved for a connected and summary view of all the work of this kind performed by the whole mission; to be given when the necessary facts are known.

"Religion at Kauhina still continues to be prosperous, though its progress is silent. The number of those who profess to renounce their sins and take up their cross, is on the increase. The number added to our meeting of candidates for examination during the year, is about 25, making in all 80 individuals, including the members of the church. This is a sum which we meet weekly to discuss religious subjects and receive from them such practical and experimental instruction as is suited to their condition. The beneficial effects of religious instruction upon the minds and morals of this people, is most manifestly apparent, in producing the same fruits of righteousness, the same holy lives and dispositions, as we used to witness in our own country when sinners turned to the Lord."

Though there was less attention to the subject of religion at the date of this letter, than there had been, new importers frequently presented themselves, who appeared solicitous to be taught the way of salvation.

"Not less, perhaps, than 150 persons visit us weekly to receive religious instruction, many of whom give pleasing proofs of piety, though they have not yet been received into our select meeting. There is one trait of character in some of these persons, which, for a time, we knew not how to account for, being so different from what we had been accustomed to, in the minds of awakened sinners: viz. a want of a lively God. Their attention is seriously directed against their bibles, and their consciousness made terribly alive to the obedience of the truth. But a realizing sense of the severity of these sins committed in the days of ignorance, they have not seemed to feel. They have discarded their infidelity, and begun their lives anew according to the principles of Christianity, and seem to be growing in knowledge and grace. This, however, is not a uniform trait. Many persons come to us weeping, and expressing their fears lest they should lose their souls, with a much apparent emotion as we have seen it in the most zealous among our American churches. We have been satisfied with this general want of true conversion in many, to be attributed to the want of knowledge of a better way, and that as their minds became gradually enlightened by the truth, and the Holy Spirit began to operate, it was, therefore, in this mid way, rather than by the terms of the law, that they were brought forward.

"There have been no additions to our church during the past year, but at our last communion season in August, 17 persons were proposed to be received on the first of November next. Those who have been received continue to hold their meetings in the same way, and make a creditable profession, with the exception of one person who has been guilty of a relapse. She is now under suspension, but appears truly penitent, and is enduring the penalty for her sins, which are imposed on her by the laws of the country. Of the 26 members received at this place into the church, two have died during the year, in the hopes of glory, and have, we trust, entered into their rest."

Hopeful Conversion of Kauhina, Governor of Hawaii.

"Among the number of those who have given pleasing

evidence of a gracious change during the past year, which will be admitted to the church at the next communion season, is Kauhina, governor of Hawaii. He is the last of his family who have now taken up their cross, but we devoutly hope and pray that he may not be the last in the kingdom of heaven. The evidence he gives of being a new creature,

is as satisfactory as the nature of such evidence can be. It is no other than being indifferent, he has become a warm friend, and from a hottest sceptic he has become a devout, a moral, and we trust a pious man. He has long been the subject of many prayers from the whole church in the islands, and has at various times been under much concern.

His knowledge of the English language has, however, been a snare to him, and continually exposed his mind to the attacks of certain foreigners who have left no means untried to perplex his mind against Christianity, and to corrupt his soul. He has for several years diligently read his English Bible in order to discover the truth, and has long been familiar with the historical parts. He now despises his infidelity, and professes his full belief in the doctrine and precepts of Christianity, as his hope of salvation.

May he prove a blessing to the church and his generation.

Two weeks since, on the Sabbath before his departure to Oahu to visit his sister Pia. He arose, after the morning service, and addressed his people in a pious and affectionate manner, exhorting them from their sins and follies, and giving counsels to them to Christ and to seek for the salvation of their soul through Jesus Christ.

As he has given himself up a sacrifice for our sins," said he, in allusion to the text of that morning—do ye present your bodies a living sacrifice holy and acceptable unto God, which is your reasonable service."

He acknowledged his former remissness in the punishment of offenders against the law enacted for the prevention of crime, and completely announced his purpose of not suffering criminals to go unpunished.

"Let us observe," said he, "what the laws of God enjoin. If they say to you, 'You shall not murder, and commit adultery, and such like,' do not that. But if, out of love to us, it were not for us, for the sake of our sins, we will do it, and we will judge it to be right."

"Or Opinion—she who has since died.—Ed.

MISSION IN CEYLON.

[This number contains a continuation from the preceding of the journal of Mr. Poor, at Batticotta; concerning which the Editors remark as follows:]

Mr. Poor's journal may be regarded as a history of the Mission Seminary—which is the principal—describing its discipline, progress, and influence on the native population, especially on the more learned part of that population.

As such it is commendable to the attention of the reader, who will find it enriched by many facts and observations illustrative of the intellectual and moral character of the Tamul people.

The extracts inserted in this and the two former numbers show that not only the Gospel, but some of the natural sciences, are brought to bear effectively on the popular superstitions.

LATEST INTELLIGENCE.

Mediterranean Mission.—The Herald mentions the arrival of Messrs. Temple, Whiting and Dwight at Malta, as already published, and adds:

The members of the mission were in good health at the latest date, which was March 1st. Mr. Bird and his family, and Mr. and Mrs. Whiting, were expecting to embark for Syria by way of Alexandria, in a short time; and Messrs. St. John and his wife are now, probably, on their way to Armenia, agreeably to the instructions given them by the Prudential Committee. An interesting letter from the printing establishment, has almost wholly taken from that time which we were once accustomed to call our own, and which we were wont to devote to the purposes of mental improvement, and in corresponding with our absent friends."

"There has not been a day nor an evening, except Saturday evenings dedicated to preparation for the Sabbath, in which we have been free from the calls of the natives, who visit us for religious conversation. It is in vain that we sigh for privacy, and temporary release from the constant succession of visitors. To meet such an application for instruction into the principles of religion, & to induce them in their daily practice, has almost wholly taken from that time which we were once accustomed to call our own, and which we were wont to devote to the purposes of mental improvement, and in corresponding with our absent friends."

"The Lord is with us, and we will be found by him if we seek him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you."

"Seek ye the Lord while he is nigh unto you."

"The Lord is nigh unto them that are of a broken heart."

"The Lord is nigh unto all them that call upon him, to all that call upon him in truth."

"Forsake me not, O Lord; O my God, be not far from me."

"Why standest thou afar off? O Lord? Why hidest thou thyself in times of trouble?"

"My God, why hast thou forsaken me? why art thou so far from helping me? . . . Be not far from me, for trouble

POETRY.

From the *Massachusetts Journal*.

MAY MORNING.
Welcome, welcome, lovely May!
With breath so sweet, and smile so gay—
With sun, and dew, and gentle showers,
Welcome, welcome Month of Flowers!

Nature's rich carpet now is spread,
The young vines spring beneath her tread,
The blue bird has begun to sing,
The insect spreads his tiny wing,
The merry calves are full of glee,
So is the little busy bee;
His pretty web the spider weaves,
All round and round the lupine leaves :
The violets start on hill and lea,
And the verdant earth keeps jubilee!

Welcome, welcome, lovely May!
With breath so sweet and smile so gay—
With sun, and dew, and gentle showers,
Welcome, welcome Month of Flowers!

MISCELLANEOUS.

STUDY OF ANATOMY.

[Concluded.]

In proportion as science has spread itself over Europe, have the prejudices on this subject been dispelled; and anatomy is now cultivated in nearly all the nations of the Christian world. In our own country the spirit of improvement has been gradually removing the obstacles to this study, as it is freely pursued in nearly all the great cities of the Union.

It is now evident that the prohibitory statute still exists, and that the law requires of every medical practitioner a knowledge of anatomy, which at the same time deprives him of the means of acquiring it.

The medical practitioner who attempts his profession with the view of profiting by the neglect of his patients, will find himself disengaged and abandoned; and his place is occupied by some one who has found the means of studying his art in a foreign country, or has evaded the execution of the law at home. This state of things is as contrary to morality as it is to reason and to the spirit of the age in which we live.

If the laws purposing dissection could be executed so effectually as to stop a study of Anatomy, to what an amount of suffering would the public be exposed! Hundreds, and we may venture to say thousands, and among them some of the most valuable members of society, afflicted with various diseases, and overtaken by sudden accidents, would in a few years be sacrificed to so fatal a policy. Shocked at the operation of such a system, the community would rise, and with one voice loudly demand the aid of men qualified to relieve their distress, and the cultivators of Anatomy, instead of being followed by obloquy, would be held as the benefactors of the world.

The following extract from the study of Anatomy are not insurmountable. The feelings of fixing friends must be sacredly respected; and even where no friends exist, the apprehension of being subjected to dissection ought not to be excited in the mind of any one, however poor and degraded. The practice of yielding for dissection all those who in places of public charity, which is uniformly professed in France without objection, would be obnoxious in New England. But with all proper exceptions and limitations, and with provisos by which the bodies of strangers and those who die in disease, or from their relapses, may be fully disengaged, there could still remain a sufficient number of those who die in vice and debauchery, "unminded and unknown," ignorant of their situation while alive and indifferent as to what occurs to them after death, to afford the means of cultivating this useful and indispensable study; and proper arrangements would even have the effect of giving security to the feelings of those who ought not to be concerned the subjects of this pursuit.

The Committee think proper to say that in their investigations, they have found every disposition on the part of medical persons to give information on the subject of their inquiry. It is obvious that all obscurity should be fully understood to be removed, and that it should be fully understood by the legislature in the course of the year.

From the result of these investigations the Committee are convinced that the interest of society requires some modification of the present law, by which the study of anatomy may be pursued under suitable regulations, without incurring the risk of absolute disgrace and ruin.

The Massachusetts Medical Society was incorporated with power to require, and it is made their duty to require, of all persons entering on the practice of the profession, an examination of the knowledge of anatomy, and to determine respectively whether it is consonant to the Legislature to oppose the present legal obstacles to their pursuit.

It is manifestly against the best interest of the community, that expenses which can be borne only by a few, or the immorality of a violation of the laws and an exposure to ignominious punishment, should be the only alternative offered to an honorable and most useful profession in obtaining their education. It has been made plain to the committee, that every physician and surgeon should by personal examination obtain an exact knowledge of the situation and relation of the principal organs of the human body, or there will be danger of his pronouncing them to be liable to restore, and destroying those whom he wishes to save.

The "Act to protect the sepulchres of the dead," was the first upon that subject—it had before been left to the discretion of the common law.

The Committee are aware that the subject is as delicate and difficult as it is important, and they do not think it expedient to propose any alteration of the laws at the present time; because, in a community like ours, it is necessary that laws should proceed from and be supported by public opinion.

They are satisfied from the statements made to them by members of the profession, that the practice of the physician, that great prejudice exists, and that it is very important, that correct information should be spread abroad in the community.

The science of the profession has been more improved in modern times than the medical and it is principally owing to the more thorough and exact knowledge of anatomy. There is no reason to suppose that great discoveries and improvements may not yet be made; but further improvement is hopeless under a rigid enforcement of the present statute.

In the opinion of the Committee, nothing would tend more to the protection of the sepulchres of the dead, than the removal of the difficulties which now exist in the execution of this section.

If dissection be necessary to a thorough knowledge of anatomy, the means will be occasionally provided, even at the risk of the severe penalties of the statute, whereas if proper subjects for dissection could be furnished under suitable regulations, without violating the laws, the sepulchres of the dead might be effectually secured by laws, which there would be little or no inducement to violate.

After having fully considered the subject, the committee respectfully recommend that the further consideration thereof be referred to the first Session of the next General Court, and that this report be published in the several newspapers that print the laws of the Commonwealth.

ENGLISH REVIEW OF "WILLIAM PENN."

In a review of the Essays of William Penn, on the present crisis of the Indians, the *Christian Observer* has the following remarks:

"This able written publication has just reached us from the other side of the Atlantic; where, we trust, it has already met with that attention which its importance demands. The minor details would not interest European readers; but the general question is not alien to any mind that is alive to the claims of justice or humanity.

"We noticed the subject in our number for last May, (p. 326) and have also alluded to it in our reference to President Jackson's message, and on other occasions. The Indians have been again and again recognized by treaty as independent nations, and their lands and laws secured to them by the most solemn pledges; and for Georgia, or any other State in the Union, to force them involuntarily to submit to its sovereignty, under pain of banishment beyond the Mississippi, is both unequitable and cruel. The religious part of the community in America have expressed themselves on the subject in a manner that does them honour; but we fear their arguments will not avail in the legislature, where there appears to be a strong disposition to side with Georgia against the poor Cherokees, as unmercifully recommended by the President. The result is the more lamentable as the Cherokees are rapidly advancing in civilization, and all the characteristics of a free, happy, intelligent, and religious nation. They know their own rights, and feel keenly in justice of their oppressors.

"We had written the above, when some recent American papers reached us, which we find a debate in Congress on the presentation of a memorial from New-York in favour of the unfortunate Indians. Nothing, except it be some of the speeches in our own West Indian assemblies, can be more harsh, tyrannical, and unchristian, than the remarks of one of the members for Georgia

on the occasion. He thought it most supercilious for persons to pretend to interfere in behalf of others; let them mind their own business; it is quite time enough for persons to complain when they are hurt themselves; the Indians are "savage tribes," "the remnants of a conquered people," "infidel aliens;" and those States with whose limits they live have a right to extend their laws over them; "it might be well enough for the State of New-York, or" continued he, sneeringly, "the British Parliament, to legislate for that amiable and oppressed race of vagrants;" but, for himself, he hated such "political homilies," such "mawkish mixtures of sentiment and selfishness;" it was "ridiculous and disgusting;" and the memorial (which another member said had been "got up at a grog-shop") was intended only to show the "eloquence and philanthropy of the memorialists." We can only say, that the orator is worthy of the cause. If common justice and humanity, or the irrefragable arguments of William Penn, had not convinced us which was the right side of the question, this speech of Mr. Wilde, of Georgia, would have done so. As to his argument, the lands of the Cherokees are not "within the limits of Georgia," though surrounded by Georgia; they never formed a part of that State; the possessors are not represented in the legislature; they no more belong to Georgia, than the vineyard of Naboth to Abrahā: and if taken, as we fear they will be, either by fraud or force, the curse of God cannot but alight upon the aggressors."

SLAVERY IN THE DISTRICT OF COLUMBIA.

Mr. Washington of Maryland, from the Committee of the House of Representatives, on the subject of the District of Columbia, has reported a bill, which, if passed, will put an end to the revolting and disgraceful scenes which have so often been witnessed in the capital of this free Republic—the importation of slaves from the adjoining States for the purpose of sale, and the actual sale of such slaves at auction before the eyes of an indignant community.

The bill provides that any slave so introduced, "shall immediately be FREE," and that the freedom thus given, "shall not be deemed a mere penalty upon the individual import or bringing in any person as a slave as before, but shall be the right and privilege of any person to bring in a slave, and to bring him in, as he may think fit."

As a consequence, making in favor of citizens of the District, of acquiring or keeping them in any lawful manner in any of the States or Territories, and also in favor of transient residents, so far as to permit them to bring in and keep with them their domestic slaves during their continuance in the District; with this provision, however, that "it shall not be lawful for any person to sell any slave permitted to be brought into said District, in either manner or place, except in said State, except in case of disposition by the last will and testament of the owner of such slave, or of disposition by the payment of bona fide debts, or otherwise."

The bill provides that the day when this "10 miles square" shall present itself, like an oasis in the Desert, in the bloom and beauty of freedom, without any deduction from that perfect and universal liberty, of which we at the North are so justly proud, and to which the whole nation would respond, were it not for the never-ceasing claims of State and State sovereignty; neither is the number of slaves so great as to form any obstacle to their immediate emancipation by the will of the people, and the bill provides that "when the wicked rule, the people mourn," that "righteousness exalteth a nation, and that sin is a reproach to any people," and that all men ought to be influenced by a religious belief in these and a thousand other similar maxims and precepts contained in the Scriptures—that they ought, whether they eat or drink, or whatsoever they do, to do all to the glory of God."

This day published and for sale by RICHARDSON, LORD & HOLBROOK, 133 Washington St. May 5.

NEW EDITIONS OF

Cruden's *Concordance to the Holy Scriptures*, to which is added a Memoir of his Life.

Advice to a Young Christian on the importance of aiming at an elevated standard of Piety, by a Village Pastor. With an introductory Essay, by the Rev. Dr. Alexander of Princeton, N. J.

Advice to the Life of the Rev. JOHN BROWN of Haddington, Scotland.

The *History of the Jews* from the earliest Period to the present time. By Rev. H. Milman.

The Brighter Age, a Poem, by Rev. J. B. Waterman.

For sale by PEIRCE & WILLIAMS, No. 9, Cornhill.

This day published and for sale by RICHARDSON, LORD & HOLBROOK, 133 Washington St. May 5.

MASS. S. S. UNION DEPOSITORY.

No. 47, Cornhill.

NEW BOOKS.—The Standard Family; or the History of the Am. Tract Society.—Conversion on the Bombay Mission.—Conversion on the Ceylon Mission.—S. S. Sermon, by Rev. Dr. Wisner.—Memoirs of Rev. J. Hall—Do.—of Matthew Henry—Do. of Dr. Payson.—Present to Young Christians—or little Mary "set free"—S. S. Herald, Vol. 1.—Youth's Herald, Vol. 1.—Infant School Teacher's Guide—Manual, a Teacher's Assistant.—Infant's Magazine.—Scripture Prints, for Infant and Sabbath Schools.—H. Miller and her Cousin.—Bible Sketches.—Story of Isaac.—Daily Food for Christians. C. C. DEAN, Agent. Boston, April 21.

PREACHING ON ISLANDS IN THE HARBOR.

It is known to many of our readers, that a detachment of U. S. troops is stationed at Fort Columbus, on Governor's Island; and that soldiers are going frequently from Bedlow's Island to various parts of the Union.

It is evident that there is not, we believe, a single chaplain in the army who goes into the service of the troops.

He has been sent to the Colony of Liberia. We hope to see him again.

The time is not far distant, when this "10 miles square"

shall present itself, like an oasis in the Desert, in the bloom and beauty of freedom, without any deduction from that perfect and universal liberty, of which we at the North are so justly proud, and to which the whole nation would respond, were it not for the never-ceasing claims of State and State sovereignty.

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